The RECONSTRUCTIONIST

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EDITORIALS

THE SOURCE OF THE YISHUV'S STRENGTH

WITH a little more than a week left before the fateful May 15, the British in Palestine find that the situation is "deteriorating." Translated into undiplomatic English, this means that, in the opening battles of the war, the Jews are winning decisively. This the British obviously did not expect, nor do they like it. Hence, they have sent in "reenforcements." The miscalculation responsible for this embarrassing need for reenforcement is one of the most significant aspects of the entire Palestine issue. It comes from assuming that overwhelming numbers must necessary win. The fact is that, when people fight for their lives, for the lives of others, and for a greater cause, they are invincible.

The Arab states are fighting for nothing but power and prestige. They clearly have enough land for themselves. Indeed, they have not begun to exploit the possibilities of their own countries. They have only exploited one another. The impoverished masses, ignorant and oppressed, are not disposed to carry on a war of "liberation" for the Palestine Arabs, when what they need most is a war of liberation against their own masters.

Whence comes the power of the Jewish boys, their skill, their determination, their magnificent morale? How does it happen that boys and girls, no more than a few years removed from the *heder* and *yeshivah*, who, but yesterday, recoiled with horror from the thought of blood, today fight and sometimes die, with courage, to the reluctant admiration of the world? *"Im yesh et nafsh'ka la-da-at. . . ."*

If you would know the source of this strength, know the story of this remarkable synthesis which is the Zionism of social idealism.

A century ago, the Communist Manifesto called upon the workers of the world to unite against the twin evils of capitalism and nationalism. The former oppressed the masses; the latter kept them loyal to their oppressors. The workers were urged to recognize that they had more in common with fellow workers of other lands, than with the "bosses" of their own. Jews, in the decades that followed, found themselves in a dilemma. Capitalism had given them their great opportunity; the new forms of economic enterprise had offered them prosperity; but, on the other hand, anti-Semitism was encouraged by both the economic and the nationalist tendencies. As for the Jewish workers, they suffered as their non-Jewish brothers did, and were tempted to ally themselves with the workers of the world;

but many of them could not find it in their hearts to abandon the national and religious heritage of Israel. Should they choose Zionism as their solution, they might discover that the same evils were reproduced in a land of their own, and the lot of the masses might not be alleviated.

In the Zionism of labor, of cooperatives, of the *kibbutzim* and the *kevutzot,* in the Zionism of the *Keren Kayemet,* in the Zionism, in short, of *democratic socialism,* the Jews of Palestine found their answer. They combined the ideals of nationhood and of social justice. This synthesis unloosed a reservoir of energy and sacrifice, of social and cultural creativity. They had found the key to their own salvation, and had stumbled upon what might become the key to the social salvation of other peoples.

No wonder the Yishuv today is the only place in the world where high idealism is married to ingenuity, enterprise and skill. True democracy is being forged on the battle grounds of Palestine, to the dismay of the British, the Arab potentates, and American oil companies. The situation is "deteriorating" only for oppressive imperialists, and power-hungry effendis. It is beginning to shine for lovers of justice and peace.

ERETZ YISRAEL IS A "HOLY PLACE"

CHRISTIANS, both in the United States and Great Britain are deeply stirred by the danger to the holy places of their faith amidst the confusion and turmoil of the tragic conflict now under way in Palestine. Emergency measures have been proposed to protect from desecration the memorials associated with the life and death of Christ.

We are, of course, wholly in sympathy with these moves. Jewish tradition enjoins us to treat with respect and consideration the objects of our neighbor's religious reverence and warns us that the wanton desecration of the sancta of any group is an offence against God. We are therefore confident that whatever Jewish cooperation will be needed for the protection of the Christian—and Moslem—holy places in Palestine will be readily forthcoming.

But in all this discussion, one thing has been overlooked. The world has not appreciated, and the Jews themselves have tended to forget, that, in the Jewish view, *Eretz Yisrael is itself a holy place* in the highest sense of the term. Of course, Jews have their particular holy places as well—the Tomb of Rachel and the Wailing Wall, for instance. But over and above these particular places, there is the Land.

Palestine is holy land for Christian and Moslem too; but for the Jew it is *the* Holy Land in a sense unique and incomparable. Jewish religion — precisely because it is historical, because it is a faith enacted in history — is also oriented geographically; its eyes are ever fixed on Zion. The whole history of Israel before the dispersion was centered upon Palestine; so, according to the age-old promise of the Prophets, shall it be again in the grand consummation at the "end of days." And through the centuries of dispersion, when the path of Jewish destiny brought so many of our people to other lands of the world to make their homes and live their lives in diaspora, their hearts never lost the vision of the Land of Israel as a vision of ultimate spiritual fulfilment. Whatever else it may have been—national, political, cultural—the Jew's concern for the Land has always, through the ages, been primarily *religious.* It has been concern for a land every inch of which is infused with spiritual significance.

For the Jews, Palestine as Holy Land represents a union of past and future, of

memory and hope. It is holy not merely as memorial; it is holy also and above all as promise. Here precisely is one of the great differences between Judaism, on the one hand, and Christianity and Islam, on the other, with both of which the former is in many important ways so closely related. Palestine, to Judaism, is no mere repository of relics; it is the scene of fulfilment, ever striven for, ever expected. And because it is ever the scene of promised fulfilment, it has become also the scene of veritable miracles of economic, social and cultural achievement. The heroic and devoted efforts of the Yishuv are intelligible only in terms of this age-old vision, which has inspired the lovers and builders of Zion through the centuries. Thus the fruits of these labors—the *kibbutzim,* the hospitals, the schools—themselves come to share in the sacredness of the Land, for surely the Land includes its people and institutions. Surely they too call for protection in the protection of the "holy places" of Palestine.

Amidst the preoccupations and excitements of the time, this great fact has been almost entirely overlooked by Jew and non-Jew alike. We have become too accustomed to deal with Palestine as if it were merely a political question, a question of national and international politics. It is that, of course; but it is much more. It is one of the primary sancta of Judaism; it is *the* "holy place" of Jewish religion. In these dark and confusing days, we cannot afford to allow the basic truth to drop out of sight and be forgotten by the world.

THE HEBREW UNIVERSITY—ITS SIGNIFICANCE AND ITS NEEDS

AS pointed out above, the holiness of Eretz Yisrael for the Jewish people is based as much on the sacred association of the land with Israel's spiritual destiny as with Israel's spiritual origin. In consequence, the life of our people on the land continually brings into being new holy places. No better example of that process can be found than the Hebrew University, which has sanctified Mount Scopus. The visitor to the campus of the University who is aware of the part played by it in Israel's dream of the future and in the effort to realize that dream cannot escape the feeling that he is standing on holy ground.

Thirty years ago, while World War I was still raging, and in very hearing of the guns, the cornerstone of the Hebrew University was laid. Before the builders of the new Zion had had time to establish the economic foundations of the Yishuv, before they had brought the desert under cultivation, or had introduced industry into the country, or had achieved political status and security against possible foes, the erection of the University was begun. Thus the Yishuv served notice that for it the spiritual values of Judaism were not luxuries; their cultivation could not be deferred until some time after material conditions were stabilized. The things of the spirit are a necessity to the Yishuv, indispensable to the daily tasks involved in the upbuilding of the nation on its land.

From the outset, the University has served a two-fold purpose: (1) It has served as a spiritual force for unity, a bond linking Israel's past to its future, the diaspora to the homeland, Judaism to the other civilizations of mankind both oriental and occidental. It is thus as symbolic in our day of Israel's dedication to the service of the one God of all the world as was the Temple in ancient times. (2) It has put itself at the service of the immediate practical needs of the Yishuv. It has served Jewish agriculture and industry by extension courses and field exhibits, popularizing the results of experi-

ments with improved techniques. Its researches have made important contributions to the health services of the community. It has helped in the training of teachers not only for Eretz Yisrael but also for the diaspora. In war as well as in peace, it has rendered inestimable services. In World War II it made possible the production in Eretz Yisrael of war matériel which would otherwise have had to be imported at great cost and risk from other countries. It is now putting its scientific know-how at the service of Haganah.

But that does not tell the whole story. Like all Eretz Yisrael projects, the work of the University is geared to the dynamic expansion of the Yishuv by immigration and to the assumption by it of the role of safeguarding the material and spiritual interests of *K'lal Yisrael.* When Jewish intellectuals were hounded out of the lands dominated by the Nazi-Fascist axis, the University provided new opportunities for enabling the persecuted intellectual leaders to continue their services to humanity. Students to whom other universities are closed by anti-Semitic discrimination pursue studies at the Hebrew University. Also students who want to serve the Jewish communities of the diaspora seek the University, knowing that there they can pursue their studies to advantage in an intensively Jewish cultural milieu. There are as many as 150 Americans studying at the University, mostly under the GI Bill of Rights.

We bring these facts to the attention of the public not only to celebrate the anniversary of the University's founding and to glory in its achievement, but also and principally to call attention to its needs. Its great achievements have been made possible by the extraordinary sacrifices of its faculty, who have stuck to their jobs under the most trying conditions, often at the peril of their lives. This was tragically illustrated by the martyrdom of some of their number together with the doctors and nurses of Hadassah when the Arabs, with British soldiers standing by, made their savage attack on the hospital convoy. The remuneration which even the most distinguished members of the University's faculty receive for their services would be despised by most American professional men, even if they have no such achievements to their credit. Many of the faculty are aged and will soon be physically incapacitated for continuing their services, but there is no provision for a pension fund nor for training younger men to take their places. In view of the break-down of Jewry's intellectual centers in the diaspora and the limited educational opportunities open to Jewish students in other countries, the University would like to be able to open its doors to large numbers of Jewish students from abroad, but it lacks dormitories for their accommodation and a sufficient number of instructors for the required courses.

Most American Jews are unfamiliar with these facts because there has been no clamorous campaign for funds for the University. We are certain that American Jews would be surprised and ashamed if they knew what meagre support the University has so far received from the American Jewish public. The University has a student body of about 1,000 and a faculty of about 150, and operates on a $2,000,000 budget, yet, until about a year ago, it received from America only $300,000 a year, most of it in gifts from Welfare Funds. Last year the UJA allocated some $600,000 to the University, but the obligation of not running any independent campaign kept the public unaware of the extent of the University's services and of its needs.

Recently the American Friends of the Hebrew University, under the presidency of Dr. Israel S. Wechsler, has been reor-

ganized and has undertaken this year to send $1,250,000, a sum more in keeping with American Jewry's status and responsibility. That sum is absolutely needed. The exclusion of Palestine from the sterling block has created something of a financial crisis. The University has even found itself under the necessity of drawing from its small endowment fund of $2,000,000 in order to meet current expenses. It can expect nothing toward its support from this year's UJA budget. The best it can hope for is a small contribution (not more than $300,000) from the New York City campaign for the UJA and allied causes. The ultimate plan of the American Friends of the Hebrew University for meeting America's just quota toward its support is to broaden the base of membership. It aims to recruit in America 50,000 "Friends" of the University paying dues of $10.00 and up. That should not be a difficult goal to reach, once the American Jewish public is informed about the importance of this sacred institution and about its requirements.

REALITIES AND VALUES

WE HAVE ALWAYS MAINTAINED that one of the inevitable effects of Jewish autonomous living in Eretz Yisrael would be the liberalization of Jewish law. We doubt whether any Orthodox authority elsewhere than in Eretz Yisrael would have had the boldness to sanction action such as was recently authorized by the Chief Rabbinate of Haifa. This year the Haifa Chief Rabbinate permitted a Jewish baker to bake bread during Pesah for the Arab population.

There was no need for doing so on the ground of *pikkuah nefesh,* since Arabs would not have starved had they eaten matzot instead of bread. Nor do we imagine for one moment that the Chief Rabbinate rendered its decision without a valid *haksher* based on legal precedents and procedures.

But the very authority which the Eretz Yisrael rabbinate enjoys by reason of its recognition by the community makes it bolder than the Orthodox rabbinate in the diaspora, where the authority of one group of rabbis is likely to be challenged by other groups. The rabbinate of Haifa therefore very wisely permitted itself to be influenced by the importance of allaying Arab fears and establishing harmonious relations between the Arabic and the Jewish communities.

▼

WE WERE PLEASED TO LEARN of the appointment of Abram Sachar as president of the newly-organized Brandeis University, the first university in America to be established under Jewish auspices. Dr. Sachar's administrative experience in organizing the B'nai B'rith Hillel Foundations all over the country, as well as his scholastic and personal qualifications, commends him as an excellent choice for the position. We congratulate him and the University and offer our best wishes for the success of the *shiddukh.*

▼

THE HEBREW UNION COLLEGE has undertaken to establish a School of Sacred Music in New York City next Fall with the cooperation of the Society for the Advancement of Jewish Liturgical Music. It will train cantors, directors of music, choir leaders, organists and other musical functionaries.

This is another evidence of the wholesome tendency in American Reform Judaism to avail itself more fully of Jewish cultural forms. Until recently the role of cantor was tabu in most Reform "temples," because the traditional Jewish musical motifs in the chanting of the Hebrew

prayers were regarded with contempt as a mark of the ghetto. The musical direction of the service was thus left to persons (often to non-Jews) who had no knowledge of or feeling for the Jewish musical tradition. The result was a service that may have expressed a certain solemn religiosity, but did not express the emotional mood of *Jewish* worship and was totally lacking in warmth and color.

The establishment of the projected school should go far to correct that failing and to help the religious services to express and to evoke the deeper religious sentiments of the Jewish worshiper, who, particularly when he is worshiping, wants to feel himself a Jew and to respond to Jewish mass emotion.

▼

WE GREET THE APPEARANCE OF another interesting venture in Jewish periodical literature. A new illustrated Jewish magazine, *New Life,* has come on the scene with what it calls a "preview issue," and we hope that it is here to stay.

The *hiddush* about this magazine is that it is published simultaneously in a Continental and North American edition, issuing respectively from London, England, and Toronto, Canada. It is not the organ of any party or movement but seeks to reflect the interests and the culture of *k'lal yisrael,* a very important function. At the same time it includes candid editorial comment. Its style is popular but it escapes the vulgarities and banalities of so much of our Jewish periodical literature.

Who are its sponsors and editors? We should like to know, but their names do not appear in this "preview issue." Perhaps they want to get the candid reaction of the public to their effort before announcing themselves. We don't mind saying that our own reaction to the magazine is favorable and that we wish *New Life* long life.

IF THE UN IS EVER TO BE ANYthing more than a cock-pit in which groups of bellicose nations are pitted against one another in the dangerous game of psychological warfare, a climate of public opinion must be created that will call a halt to that game and remind our fighting-cock diplomats that the function of the United Nations is to promote peace.

In the creation of that climate, the churches have an important role to play. Of this, some of them seem to be well aware.

The American Friends Service Committee won the Nobel Peace Prize for 1947. Now its Executive Secretary, Clarence E. Pickett, announces that it will spend the prize money in an endeavor to improve Russian-American relations. The Committee is in consultation with Russian and American officials in seeking a solution to that problem.

Another interesting announcement comes from Dr. Albert W. Palmer, moderator of the Congregational Christian Churches. He urges that Congress and the President appoint a commission "composed of a college president, a psychiatrist, a businessman, a labor leader, a representative woman, a soldier, a farmer, a college student, a judge, an artist, a Senator, a diplomat, a journalist, a locomotive engineer, a sea captain, a doctor, a nurse, a Catholic priest, a Protestant minister and a Jewish rabbi." This committee should then meet with an equally representative group from Russia on the problem of establishing better relations between the two countries.

It would at least be interesting to see how the problem of Russian-American relations would look to an intelligent and representative group that had no axe to grind and was not warped by the evil traditions of power politics.

(*Continued on Page* 32)

The Sources of Jewish Religious Teaching

By ALEXANDER M. DUSHKIN

THE teaching of any religion cannot be dissociated from the group's conception of what constitutes its religion, and of the place which that religion holds in the life of the group and its individual members. In any attempt to discuss the teaching of religion to children, therefore, we are confronted with the fundamental fact that such teaching differs from group to group, not only in its ideological and emotional content and in its forms, but also in the very conception of religion, in the sources of the religious insight and in the aspects of life affected by it.

Usually what constitutes Judaism is learned from the writings of Jewish scholars, philosophers, theologians. But an equally good source for discerning what Jews consider Judaism to be and how it functions in life is to consider that which is *taught* as Judaism. To be sure, teaching in American Jewish schools is characterized by a great diversity in the selection of materials, in educational philosophy, in spirit and in methodology. From the schools of the one extreme, (the Orthodox Hasidic pietists) through the various shadings of Orthodoxy, Conservatism and Reform, Hebraism and Yiddishism, to the other extreme (those Yiddishist schools which call themselves "worldly" or secular), there is a wide gamut of educational opinion and practice. And yet all of these schools exhibit certain common fundamental approaches.

The Common Approach—Negative Aspect

Negatively, it is the common approach of all Jewish schools to refrain from teaching Jewish religion abstractly. There is no Jewish catechism of questions and answers concerning God, the world and man, which Jewish children must learn. Attempts at reducing Judaism to dogmatic catechism, from the great Maimonides down to lesser teachers, have failed to impress themselves on the Jewish educational tradition. Jewish teachers are reluctant to talk about God except it be in literary, historic or operative context.

There is a deep-seated aversion not only to any attempt to formalize the character of God, but to the very use of His name out of proper setting. The Jewish educational tradition is that children and young people are not to be taught the mystic aspects of religion before reaching full maturity—neither the mystery of Creation and Genesis, nor "Ezekiel's Chariot," which concerns the character of God and his relation to the world, nor the eschatological purpose of existence, symbolized in the Day of Judgment and the Latter End of Days.

Nor, for that matter, is formal ethics stressed in Jewish schools as a subject of study. Insofar as Jewish teachers follow their educational tradition, they refrain from organizing lessons directly and formally around moral themes, as lessons in ethics. There seems to be in Jewish educational tradition an overtone of feeling that an understanding of the great questions of life is more important than any specific answers given. Jewish sages have even taught that some questions are in the category of *"teku,"* i.e., they will remain unsolved until the end of days. Negatively then, the common Jewish educational tradition is to refrain from abstraction, formalization or dogmatic catechism, either religious or ethical.

The Common Approach—Positive Aspect

The positive common approach in Jewish schools is for both religion and ethics to be taught within and through the experiences of the Jewish people—its literature, history, customs and folkways, its language and its group life. The Hebrew Bible is, of course, the repository and the expression of the classic experiences of the Jewish people—its relation to God and to humanity, its basic evaluation of life and its fundamental concepts of living.

But the Bible is no more the whole of Judaism than the Old Testament is the whole of Christianity. Analogous to the New Testament in Christianity are the Rabbinic writings in Judaism, particularly the Talmud and the Midrashim; except that in the Rabbinic Writings the Oral Law is not *new* revelation, in part negating, in part supplementing the old, but rather the continuous *growth* of biblical revelation and insight, through its application to new living needs and its reinterpretation in the myriad situation of expanding social life. Rabbinic Judaism no less than biblical, is therefore the source of Jewish teaching and provides its basic materials; in many respects it is nearer to our time and mood, fuller and more explicit than the biblical.

Similarly, post-talmudic experiences—medieval and modern—are essential in the Jewish educational tradition. To be sure, Judaism evolved through the ages different sects and partisan ideologies; but these schisms within Judaism were always mitigated by the sense of common ancestry and common destiny, so that the residue of these schisms was frequently fused and absorbed in the common ever-growing tradition of the Jewish people. Thus, liberal and radical Jews today accept lovingly and reverently many of the ideas and spiritual achievements of Jewish Hasidic pietists of past generations, while yet differing sharply with the pietists of their own day. Even the current aspects of Jewish experience—Jewish suffering, struggle and aspiration—continuously pass through the filter of Jewish tradition; important events and ideas of today soon become part of the great yesterday of the people and are used by Jewish teachers as guide and source in teaching Jewish children how to live today and tomorrow, with God and with men.

No Dichotomy Between "Religious" and "National"

In selecting and interpreting the experiences and expressions of the Jewish people, some teachers are said to stress *religious* values, some *national* values. This distinction between "religious" and "national" is not inherent in the Jewish tradition. It seems rather to have been borrowed from the Gentile world, which in the early Middle Ages adopted only that part of Jewish experience which preceded Jesus, and therefore had to make the distinction between those phases of experience which were Christian or religious and those which were Gentile or national. Among the Jews, however, there was no such dichotomy of historic experience. Up to very recent times, the Jewish people continued its integrated group existence as a religious nationality in all the lands of its dispersion. Judaism therefore necessarily contains many elements which are both religious and national. As George Foote Moore put it, Judaism is both national religion and personal religion.

The Jewish tradition has merged two great triads of value—the classic religious triad of God, Israel and Torah, and that which may be called the national triad of Language, Land and People. Both are necessary to each other. For it is the relation between God and Israel that made the Jews conceive of themselves as a

goy kadosh, a "holy people"; the relation between Torah and Israel made the Hebrew language *Leshon Hakodesh* the Holy Tongue; the relation between God, Torah and Israel made Palestine into *Zion,* the Holy Land, from whence came Torah. All of these values are essential to Jewish teaching. Historic evidence can be adduced to prove that, whenever a Jewish individual or group tried deliberately to eliminate any of these great values entirely, such individuals or groups, sooner or later, found themselves outside the continuing stream of Jewish life. One could picture this complex of Jewish values diagrammatically as a *Magen David,* a six-pointed star, containing the double triad—the religious and the national.

The Common Content of Jewish Teaching

In consequence, we find that all Jewish schools teach, or desire to teach, certain common areas of Jewish experience and knowledge. It should be stressed again that there are great differences in the schools regarding emphasis, selection and interpretation—differences which can be, and indeed are very important. But when we delve beneath these differences and allow for them, we find that all systems of American Jewish schooling either teach, or desire to teach, certain common areas of Jewish knowledge. These common areas, which are roughly analogous to the double triad of values in Judaism plus the American environment, have been formulated by a consensus of American Jewish educators as follows:

1. *The continuing Jewish tradition—religious, literary, institutional and ethical. . . . Torah in its widest sense*—recognizing, however, the existence of differences in selection of materials and interpretation of events and ideas, the range of such differences in selection increasing as it proceeds from the biblical period to our own day.

2. *Concrete forms of personal Jewish living — commandments (mitzvot)* and *customs, folkways and folk languages, obligations and affiliations*—recognizing differences regarding the particular Jewish activities and forms which are to be taught as obligatory commitments for children and adults, not only as ritual but also as social and cultural obligations.

3. *Hebrew in Jewish literature and life*—recognizing differences regarding the age level at which it is to be taught, the materials and forms of teaching, and the intensity and amount of Hebrew language study.

4. *The Jewish people—identification with it, knowledge of its past and present, and desire for its survival and welfare the world over*—recognizing that there are various conceptions regarding the character of the Jewish people, its destiny and its future place in humanity.

5. *Palestine—its unique role in Jewish history and tradition and its continued upbuilding and development* — recognizing the existence of different views as to desired functions and forms of Jewish life in Palestine and its relation to the diaspora.

6. *The American Jewish Environment—the history and development of American Jewry, the organization of its cultural and communal institutions, participation in and responsibility for its welfare and growth, the status of Jews as Americans and the relation of the Jewish tradition to American democracy*—recognizing the existence of differences regarding the desired forms and choice of affiliations, and the outlook as to the character and future of American Jewry.

7. *Faith in the divine purpose making for the betterment of the world and man, involving the human obligation to strive toward a better, democratic world order*—

recognizing the existence of differences as to how this faith is to be imparted and what its implications are in political, social and economic terms.

These seven areas are the organic aspects of the religious culture taught to Jewish children. They are interdependent and interwoven in an organic educational unity, and are not necessarily taught as separate subjects in the curriculum. Some teachers may emphasize certain aspects, other teachers stress other phases. Some areas may not be taught for lack of time or for other practical reasons. But however different the stress and the method, by whatever names they are called, they nevertheless together embody the content of Jewish teaching.

The Two Sources for Teaching Religious Values

Out of these common areas of Jewish experience and knowledge, how do the Jewish schools teach general religious ideals and values as expressed in the current common terminology of modern religion? How do Jewish educators teach their children an understanding of the oneness and the wholeness of life; an urgent commitment to the worthwhileness and purposefulness of living; a secure faith in life's inherent goodness and the glad acceptance of the struggle toward its continuous betterment; a clear and close personal relation to God and to men; and the acquisition of an innner growing peace. Broadly speaking these are taught through two sources: (a) through the content of Jewish history, literature, customs and rituals; (b) through the very character of Jewish existence and its significance for the individual Jew.

The Traditional Culture as a Source of Religious Values

It is easy for us to understand the first of these sources and we need refer to it but briefly. In teaching the Hebrew Bible we cannot help but teach God as the source of life and the Hero of its eternal universal drama—God the Father Creator and the universal Ruler, He who is both loving Redeemer and impartial Judge. The words of Prophets, Psalmists and Sages are the potent context in which these religious ideas are embedded, and their direct study, preferably in the original Hebrew, must impress those who come in contact with them.

The teaching of rabbinic writings can be equally effective if properly done; for in these writings are mirrored the value concepts which Jews have used through the ages in directing and evaluating their daily discourse and activities; such concepts as *Kiddush Hashem* and *Hillul Hashem* (santification and profanation of God's name), *Mitzvah* (obligation or commitment), *Gemilut Hasadim* (deeds of gracious loving kindness), *Tzedakah* (charity as righteousness), *Torah* (learning and the love of learning), *Talmid Hakam* (practical wise scholarship), *Derekh Eretz* (humaneness and decent human relations), *Malkut Shamayaim* (Kingdom of Heaven); and the many names by which God was called, such as *Hakadosh Baruk Hu* (the Holy One Blessed be He), *Ribbono shel Olam* (Master of the World), *Rahmana* (the Loving One), *Avinu Shebashamayim* (Our Father in Heaven). These and a host of other value concepts are rabbinic. They have been used by Jews through the centuries intimately and lovingly. The correct knowledge and evaluation of Judaism is not possible without them.

Then too, teaching of Jewish history is inevitably also replete with religious connotation, for it presents to the student many stirring examples of spiritual courage and heroism, and of religious martyrdom, on the part of individuals and groups; — all too many examples in too many ages and lands.

Lastly, the teaching of the observance festivals and customs, and of the ritus of home and synagogue, is obviously ch in the symbols of religious values nd ideas.

All of these the Jewish teacher must each his children even though he does ot always recognize or make explicit he religious value in his teaching or comhit himself or his pupils to any obligatory tual. In the generation now passing here have been some Jewish teachers who, like teachers in other school systems, have been affected by the prevailng attitudes of cynicism and hostility o religion, and these have tried to teach he Jewish studies "secularly" as they nderstood this term. But the materials f Jewish learning refuse to lend themelves to such treatment, and there is a rowing recognition among all Jewish eachers, even among the so-called "secular-nationalist," that they must make explicit and emphatic the religious values nherent in the religion-saturated educaional materials of the Jewish people.

The Character of Jewish Existence as a Source of Religious Values

The second source of religious experience and education for Jewish children s less obvious, but is of equal importance. It is in the very character of *Jewish existence* and of the *Jewish fellowship.* Several characteristics can be enumerated briefly to indicate their potency for religious teaching. The first is the *insecurity* of Jewish life. Among the deepest realizations of God is that which arises from the human feeling of insecurity and the utter urgent need for greater security. The very effect of being Jewish deepens that sense of insecurity; for to his own personal insecurity there is added for the Jew the uncertain fate of his people. To put it categorically, it would seem that the Jew needs God more in the very fact of his being a Jew.

What Jewish teachers try to do, indeed what they have always done, is to convert that very insecurity into a powerful source of inner security. They do so by turning the attention of the students to the inwardness of Jewish life as against its outwardness. Outwardly Jewish destiny is insecure; inwardly it is sure, continuously significant. The Torah and the Jewish outlook on God and man are as true and as important today as they were in the days of prophecy; nay, more so. Therefore, if the individual Jew could but be given a glimpse, an insight into the essentially divine eternal significance of the inward spirit of his people, his very belonging to that outwardly insecure group can become a basis for deep personal *security,* leading him to a calm "that passeth understanding." This has been true of generations of Jews in the past. Today too, good Jewish teachers are seeking to continue to bring this inner healing to their people.

Another characteristic of Jewish existence is its *persistence.* Faith in the purposiveness and worthwhileness of living is derived from and grows through the capacity of human beings to overcome past obstacles and difficulties which formerly seemed insuperable. To the Jew the oft-repeated lesson from ancient times to these is: "Fear not for I am with thee as I have been with thy fathers." And therefore, when Hitler was at the height of his mad power, the Jews therapeutically conjured up more sharply and more confidently than ever, the images of Pharaoh, of Haman, of Antiochus Epimanes and of all the other tyrants whom they outlived. In their blackest despair these memories of the persistence of Jewish life were true religious experiences for them; they implied the faith that God will continue to function in the

world even as He functioned in the past, whenever evil threatened and "waters rose up to the lips."

Another characteristic of Jewish existence making for religious understanding is that it is the fellowship of a *minority*. Sensitiveness to human suffering, to "the stranger within thy gates," to the humble and the poor, is difficult to acquire by those who are "at ease" in comfortable majorities. It comes more naturally and more easily to members of troubled minorities. This, therefore, is a religious lesson readily learned by the youth of a people who every year at the Passover, every week on the Sabbath and every day in their prayers, remind themselves that their people "were slaves in Egypt," indeed in many Egypts. This lesson is made the more poignant by the daily newspaper and the radio which remind young Jews that many of their people are still slaves and prisoners, in prison camps and in prison lands. Like Job, the Jews can say "from my flesh do I see"—from their own sufferings are they sensitized to the suffering of others.

Jewish religious education is derived also from the loyalty rendered to the Jewish minority group, when that loyalty is based not on a sense of compulsion but on the insistence of the right of the minority to freedom to express and to practice its ideals and way of life. Participation in the life of such a minority fellowship, protection of its rights, sharing in its problems and hopes, commitment to its values, become ennobling human exercises in loyalty. For when conceived as devotion to some transcendent cause, loyalty to such a minority becomes tinged negatively with the quality of martyrdom, positively with the quality of prophetism. And since most human beings feel themselves as belonging to one minority or another, the exercise of such loyalty is a precious aspect of human life. It is natural therefore for liberal Christians like R. T. Hereford to point to the debt which modern humanity owes to the Jews who have courageously insisted on saying "nay."

Finally there is the two-fold religious lesson derived from the fact of the *dispersion* of Jews as a scattered people throughout the world. One aspect of that lesson is in pointing up the need for human brotherhood and for international good-will as urgent requisites for personal salvation. Whatever happens in the world for good or for ill directly affects the Jews because of their being scattered. Perforce the Jews have long had to recognize the oneness of the world through their own experience. It has been said of them in truth that they are the "barometer of human relations." International good will and human brotherhood are not abstract ideals for them but immediate ever-present needs for happiness. "Seek ye the peace of the city, for in its peace ye shall see peace," is as true of the world in which Jews are scattered today as it was of the cities to which Jeremiah's generation was exiled. That deeply religious lesson is easily taught to Jewish children.

The second aspect of Jewish dispersion is the faith engendered by it in the return to Zion. For some, this faith implies a personal return, a veritable "going up to Zion;" to others, it is the return of the people as such to its Homeland, its reborn majesty and sovereignty—"the return of the Lord unto Zion." Some believe in it as fulfillment of prophecy and as the answer to prayers uttered through the ages; others stress the human, social and political plight of the Jews and its solution through Palestine as refuge and homeland, as the Jewish State. But even in its most nationalist political aspects it is a deeply religious movement. To Zionists the Psalms become themes for folk

ngs and dances; yes, even for political ogans and for underground partisan iottoes; the Bible becomes a geographic uidebook for school excursions, the Sab-aths and the festivals take on an added resent-day meaning, the sacred Hebrew ongue becomes the language of daily ntercourse, and the labor of plowing nd building assumes religious fervor, the ervor of Redemption.

These facts and characteristics of Jew-sh existence, then—its outward insecur-:y and its inner security, its persistence, :s fellowship as a minority and its wide ispersion—are powerful foci of religious eaching in the deepest and broadest ense, whether recognized as religious or ot. It is through these characteristics oday, as well as through the religion-saturated educative materials of yesterday —Jewish history, literature and customs— that Jewish children are taught religion. When taught in this manner Jewish education can serve the American Jew both as buttress and as critique of his Americanism. It can deepen for him and make more significant those American cultural and spiritual experiences which are rooted in the Hebraic prophetic tradition. It can also serve as a valuable living critique, by enabling him to react reflectively to the historically newer and younger ideals of America, when judged by the criteria of that older, wider experience which the Jewish people acquired in its long, painful struggles, in the furnace of universal history, as willing witnesses of the One Universal Eternal God.

Three Hundred Ex-Chaplains Have Something to Say

By DAVID MAX EICHHORN

ONE of the favorite arguments of those who oppose compulsory military training is that the trainee learns little or nothing from his Army experience which he can put to good use in later life. As a matter of fact, one gets the impression from the writings of the educators, preachers, and military experts who oppose UMT that time spent serving with the armed forces of our country is a prodigious waste of time.

I do not think that this is so. It was not true in my case nor in the case of any other rabbi that I know who served, in recent years, as an Army chaplain. Our ex-chaplains have brought back into their civilian lives some distinct impressions and some concrete ideas which have within them the possibility of much that is good for the future Jewish community of America.

The purpose of this article is to discuss these impressions and ideas. I shall not deal here with what the ex-chaplains learned about the horrors of war and its effect upon human nature, about Fascism, native and foreign, about the Jews left in Europe, about Zionism and what it means to our brethren overseas and must mean to us here, and about other matters of international concern. Important as these matters are, I shall limit myself to knowledge gained by the chaplains about the American Jewish community itself, knowledge which could have been gotten from the Army chaplaincy without leaving the shores of the United States.

What Chaplains Learned About Jewish Educational Needs

In my three and a half years in the

Army, I came into close contact with at least thirty thousand young American Jewish men and women. They were, except for a very few, young people of whom we may well be proud. They were good soldiers and good citizens. In intelligence, diligence and soldierly bearing, they were above average. They knew full well why they were fighting. Only a handful sought to evade dangerous front-line assignments. They fought ably and bravely, and they won, by sheer merit, more than their share of promotions and awards. For reasons which are quite obvious, many of them who had avoided the synagogue diligently in their civilian days sought out the Jewish chaplain and attended his services whenever their duties permitted. Few civilian rabbis have ever gotten as close to their young congregants as did the average chaplain to those with whom he lived and worked.

The common denominators which set these young people apart as Jews was that they all hated Fascism and they all disliked anti-Semites and anti-Semitism. It is much easier to describe them by stating what they stood against than by stating what they stood for. Their lack of knowledge of Jewish life and letters was appalling. Let me put the matter more bluntly. So far as the present generation of American-born and American-educated Jewish youth is concerned, an adequate Jewish education is something it needed and had not gotten. Whether these youngsters called themselves Reform, Conservative, or Orthodox made little difference. The net result of their indoctrination in either the Sunday School or the *heder* added up to the same trivial smattering. A living, dynamic, intelligent Jewish point of view was seldom in evidence. Most of those who had tried to think things through had arrived at a kind of perverted Jewish philosophy which was confusingly and pronouncedly cross-eyed. It tried to look in all directions at one and the same time. It lacked consistency, substance, and purpose.

There were two outstanding exceptions to this over-all picture. One was a tiny group of young people who had been trained by the Orthodox segment known as Young Israel, and the other included those occasional individuals who had been reared in a thoroughly Zionist milieu. I am not seeking to single out these two small groups for special praise. I am stating a fact of experience. The Young Israelites were often fanatically dogmatic and the young Zionists were often fanatically chauvinistic. But their Jewish philosophies were consistent from beginning to end and were rooted in a deep knowledge and understanding of our language, our literature, and our traditions.

The rabbis and Jewish lay-leaders of our generation, together with the parents and teachers of those to whom we ministered in the Army, must assume the major portion of the blame for this widespread ignorance. These same rabbis and lay-leaders must develop an enriched program of Jewish education for the coming generation of Jewish youth which will offset their failure to train the present generation properly.

America has now become and, for an unpredictable number of years, will continue to be the largest and richest settlement of Jews anywhere in the world. The depth of Jewish feeling and the breadth of Jewish culture here in America will largely determine the quality of world Jewish thinking in the centuries that lie ahead. A well-educated and well-paid American rabbinate will not be enough. Such a rabbinate will achieve little unless it guides and inspires a well-educated laity. And by a well-educated laity, I mean a Jewishly-educated laity. To develop such a laity, the modern American

rabbi, who is, alas, in far too many instances, little more than an old-fashioned *maggid* done up in an Oxford accent and a pulpit-gown, will need helpers, thousands of helpers.

We must have Jewish educators and social workers and community-center directors and federation executives in every sizable Jewish community in the United States, Jewish professional workers who are steeped in Jewish learning in addition to the technical knowledge of their particular vocations, workers who are able to give those whom they serve a constructively Jewish outlook. We must have Jewish schools of learning that are equipped to train such Jewish professionals.

The existing rabbinical seminaries are not equipped for this task. They have not the funds nor the physical facilities nor adequate faculties nor, in some instances at least, the vision to meet and undertake this widened responsibility. These existing institutions must get hold of this vision and must be given the necessary tools to do the job, or new institutions, dedicated to training all types of Jewish communal workers, will have to be established.

This will take money, large quantities of money. We must be willing to pay as much attention to the salvation of our own American Jewish souls as we are to the saving of European, African, and Asiatic Jewish bodies. Jewish education must cease to be the step-child that it has been in many of our communities and it must stand at least on a par with Jewish philanthropy, Jewish praying, Jewish cooking, and "Jewish" athletics. There is more to Jewish life than the kitchen, the gymnasium, the chapel, and the cemetery. A Jew worthy of the name ought really to put love of Torah before love of salami. Most of the Jewish GIs I met did not seem to realize this.

What Chaplains Learned About Treating Anti-Semitism

And then there is this business of establishing proper relationships between Jew and non-Jew. What a business it has become! Millions upon millions of dollars are spent every year by the Jews of this country upon various panaceas. Their promoters guarantee that they will eliminate all vestiges of racial and religious bigotry and will bring to the United States of America in our day the golden age of love and brotherhood.

Did our Army experience teach us anything about that? It certainly did.

What was the status of the Jew in the Army? Was there anti-Semitism in the Army?

American Army regulations state very specifically that anyone in authority who allows his dislike for any particular racial or religious group to color his attitude or deportment toward any soldier under his command will be relieved of his authority and punished severely. In the areas in which I served, these provisions were carried out to the letter. In the very few instances of proven anti-Semitism that came to my attention, the offending individuals were reduced in rank or were placed in spots where their prejudices had no further opportunity to operate.

There were as many anti-Semites in the Army as there are in civilian life, for a very simple reason: before coming into the Army, all soldiers had been civilians. And coming into the Army and being in the Army did not change them. Those who liked Jews before they came into the Army, liked Jews while they were in the Army, and went out of the Army liking Jews. And those whose minds had been conditioned from childhood against liking Jews did not, for the most part, learn to like Jews while they were in the Army and they went out of the Army

disliking Jews, all the praise-worthy efforts of the Army and of various goodwill agencies to the contrary notwithstanding.

Much of this anti-Semitism was unconscious. The supervising chaplains under whom I worked treated me with the utmost fairness and kindness. And yet some of them made remarks from time to time which betrayed an ineradicable prejudice. One jokingly asked me if I intended to go back into the pawn-broking business when the war was over. Another seriously inquired concerning the truth of the report that Roosevelt's real name was Rosenfeld and insisted, despite my firm denials, that the Hebrew word *goy* means "dog"!

Another aspect of the problem which those chiefly involved refuse to face honestly is that there was an occasional Jewish soldier (one of the "very few" whom I mentioned previously) who was a maladjusted individual. He was undisciplined or unprincipled or spoiled or something. He did not like his comrades and his comrades did not like him. In consequence, they called him names which reflected in an unkindly manner upon his Jewish background. Had he stemmed from some other racial or religious minority, the names he would have been called would have made an equally disparaging reference to the fact that he was Negro, Mexican, Irish, Polish, Chinese, Catholic, Christian Scientist, Mohammedan, Rosicrucian, or Swedenborgian. The crux of the matter was: his being Jewish was quite incidental. His non-Jewish associates did not like *him*. But how many individuals of this type were man enough to admit that such was the case? I do not recall any.

Jews were not promoted because they were. Jews? Maybe here or there some CO may have delayed an individual's promotion, but I came across little positive evidence of open discrimination. As a general rule, Jewish soldiers, along with all other soldiers in the American Army, advanced or were retarded in rank in accordance with their individual intellects, achievements, and leadership qualities, or lack thereof. I shall never forget the group of Jewish soldiers who attended the Seder which I conducted on the banks of the Rhine during the push into Germany in the Spring of 1945. Of the 110 men present, 109, yes, one hundred and nine, ranged in rank from corporal to colonel! The lone PFC in the group made a very humorous speech at the Seder in which he said that he could have corporal's stripes if he wanted them but that he preferred to let the other fellow have the headaches and additional risks that go along with combat leadership.

Every Jewish soldier who was a good soldier (and this includes the overwhelmign majority of Jewish soldiers) will testify that *there is less overt anti-Semitism in the American Army than there is in American civilian life.* Why? Because *it is against Army law to be an overt anti-Semite.*

Did that truth sink deeply into the minds of the ex-chaplains? Very definitely. The present attitude of the former chaplains toward anti-Semitism and "good-will movements" may be summed up about as follows:

Will all the good-will work and all the appeals to reason and fair play get rid of anti-Semitism in the United States? We doubt it. Will it at least lessen the amount of anti-Semitism in the United States? This, too, is questionable. Getting rid of anti-Semitism in this country will require a revising of theological folk-tales and an improved type of community-living and a spreading of truth among children of impressionable age in their homes and schools that may take centuries.

It is very unlikely that anti-Semitism will be eradicated in our life-time. But it can be controlled by using the Army method, i.e., by making overt actions which result from racial or religious prejudices l e g a l l y punishable crimes. I am not a lawyer nor a maker of laws and I do not know the exact procedure which will have to be employed to get such laws on civilian statute books. This I do know: the Army has such a law on its books and the law works. Civilian legislative and judicial bodies, please copy.

Most Jewish chaplains came out of the Army convinced that the present tactics of many of our so-called defense agencies are getting us nowhere slowly. We feel that the constant and frequently sycophantic seeking after the "good will" of the non-Jew is neither dignified nor self-respecting. As free citizens of a free country, we are the equals in every respect of all others who live in our land and we shall claim our rights through those legal and ethical channels which are open to all citizens. We shall come no more as beggars and suppliants.

What Chaplains Learned About Intra-Jewish Goodwill

Our American Jewish community is in need of a really worth-while "good-will movement," an American Jewish good-will movement, one which will strengthen the inner bonds that unite Jew to Jew, one which will help to create a united American Jewry, a strong, courageous, proud, progressive American Jewry, an American Jewry which will have faith in its future because it has faith in itself.

Three hundred American rabbis voluntarily answered their country's call and put on their country's military uniform. They came from Orthodox, Conservative, and Reform pulpits in all parts of the country. But they did not serve their country and their fellow-Jews as Orthodox, Conservative, or Reform rabbis. They served as *American* rabbis. Because of the peculiar needs and conditions of the military service, some of them had to change their accustomed pattern of Jewish living temporarily, but not one was required to alter his theological doctrines or his basic philosophy of Jewish life. Nor did any find it necessary to do so.

At service schools, at conferences, in camps, and on the battle-fronts, these chaplains met, lived, and worked together. And a grand thing happened which had never happened before in American Jewish religious life. Graduates of all the different theological seminaries got to know one another intimately and they discovered that some of the "facts" which many of them had solemnly affirmed in their civilian days were not facts at all. For instance, they found out that Reform Judaism is not a step toward Christianity; that Orthodox Judaism is not an attempt to transplant the European ghetto to the soil of America; that Conservative Judaism does not intend to supplant theology with sociology. On the positive side, they learned that: Reform rabbis know Hebrew; Reform rabbis are Zionists; many Orthodox rabbis are American-born and American-educated; Orthodox rabbis can speak English correctly and are often as at home with Freud and Dewey as they are with Rashi and Karo; Conservative rabbis regard the synagogue as the most important institution in American Jewish life; Conservative rabbis have a positive approach to all things Jewish. The chaplains were not pleased with the realization that, as civilians, many of them had been spreading notions about each other which were not always consistent with the truth.

What is even more important, they discovered that, regardless of their "denominational" labels, most of them were of

one mind in their attitudes toward contemporary Jewish problems and feasible solutions for those problems. Whether it was Jewish education or Zionism or the primacy of the synagogue or anti-Semitism, the sermons of the chaplains and their several comments at the frequent informal bull-sessions reflected a remarkable unanimity of rabbinical opinion. They discovered that, in many American Jewish communities, rabbis are in complete intellectual agreement on the vital Jewish issues of today but are being kept apart by organizational "vested interests" and by congregational bickerings over non-essentials. And these chaplain-rabbis vowed to themselves and to each other that this state of affairs would not be allowed to continue in those communities to which they would go when their days in the Army were ended.

The Influence of the Ex-Chaplains on the Jewish Community

These chaplain-rabbis are now scattered throughout the length and breadth of our land. Wherever one of them ministers to a congregation in Israel, it is likely that there you will find a spiritual leader who is determined to help create a genuinely Jewish good-will movement, a type of Jewish community-life which will attract unto itself all Jews, regardless of label or background or previous attitude of ignorance and intolerance, a type of Jewish community-life which strives for unity and strength and pride and self-respect.

There is an old tradition among our people that only those whose lives were without blemish were allowed to serve as soldiers in the ancient armies of the Israelites and that, because of this, God fought on the side of our ancestors and enabled them to overcome their enemies. The modern Jew cannot make such a boast. None of our Jewish GIs in World War II, including the rabbinical GIs, was, in all spiritual ways, perfect. But I should like to think that the 300 American rabbis who marched in the ranks in World War II did compare, in some small way, with those warriors of old. I should like to think that God was really at their side as they labored, in His name, among our soldiers. I should like to think that He gave them an insight into the hearts and minds of our generation which they would not have received had they elected to remain at home. And I should like to think that He has implanted within them a message of truth and of hope for American Israel, a message which will be preached, without malice and without fear, to all who are willing to listen.

Report From Eretz

By JACK J. COHEN

THIS is my fourth report to you, and each one becomes more and more difficult to compose. It is hard to write an objective account of what is happening here, without getting involved in an emotional tirade against the British. For it is the outrageous British policy of "neutrality" which is responsible for keeping ablaze the fire of Arab fanaticism. Nevertheless, however one-sided these accounts of British crimes against humanity may sound, they can be substantiated by anyone who cares to come here and see for himself. I shall content myself in this letter to you with only a brief glance at what the mandatory government has wrought in Eretz Yisrael. (Please remember that I am

aking no effort to keep you abreast of e news, for which you have other urces.)

itish "Neutrality"

The *Palestine Post* carried an editorial veral weeks ago, accurately describing ie current situation in Eretz Yisrael. The *ost,* analyzing the British determination o do nothing to implement partition, eclares that the government's policy ac-ually has brought about the most com-lete kind of partition possible—the thor-ugh separation of Jews and Arabs. By ailing to enforce order—and let is be aid the failure is due mainly to lack of vill—the British have hammered a few lows of their own on the wedge splitting he two Palestinian communities. Thus, or example, in certain sections of Jeru-alem, where the two peoples had lived ogether peacefully for many years, the efusal of the British to carry out their ledge to maintain law and order has re-sulted in the emptying of these neighbor-hoods of their Jewish and Arab minorities. Romema, predominantly a Jewish area, is now Arab-*rein,* while Katamon has been evacuated by the Jews. I know of a number of cases where Jewish and Arab friends have regretfully exchanged their homes for the interim, the former giving his home in an Arab section to his Arab friend, while receiving in return the lat-ter's home in a Jewish neighborhood.

Another manifestation of this effect of British indolence is the road blocks that separate the Jewish and Arab quarters. These blocks seem to meet British approv-al, for the "security" forces have not lifted a finger as yet to remove the Arab block-ade of the Old City. This is partition at its worst.

Arab-Jewish Relations

Nevertheless, there are a few oases left, even in Jerusalem, where Jewish and Arab neighbors help supply household goods unavailable to one or the other. Social relations also continue in some sections. One American Jewish couple re-cently was invited to partake of some good old-fashioned American waffles in the home of some Christian Arabs. All of which proves nothing, except that the strife in Eretz Yisrael is inspired by no inherent hatred or lack of common in-terests between Jews and Arabs.

An incident that did not make the papers but that bears telling occurred during the slaughter which took place at the Consolidated Refineries, Ltd., in Haifa. A young, beautiful Jewish nurse had been employed in the medical service of the company and had endeared her-self to both Arab and Jewish workers by her kind, soft-spoken treatment of her patients. On the day of the massacre, this same gentle person, looking out of her infirmary window, beheld a large group of Arab workers beating their Jewish colleagues into insensibility. She lost her temper completely, dashed out of the building and proceeded to let loose a tor-rent of vile Arabic cursing. The Arabs, astounded at this outburst from the blonde lady in white, paused momen-tarily in their murderous activity. The nurse then proceeded to pull from their midst twenty-three Jews whom she led back into the infirmary to safe-keeping. This story could have its lighter side, had it not occurred in connection with so dastardly a crime.

The Haganah a Democratic Army

The Haganah is one army that dispels certain common beliefs about armies in general. One is that discipline must be imposed by rigid regulations. Haganah has been able to maintain exemplary dis-cipline through the awareness of its men of that for which they are fighting, and their acceptance of the cause. Ask any Jew in Eretz Yisrael what is involved in

the defense of the Yishuv and you will receive not only a lecture in Zionism but a fundamental interpretation of world politics.

Another pet theory is that some special individual is necessary to care for the "spiritual" needs of the men. There are no chaplains in the Haganah. The Yeshivah students in Haganah bear arms like everyone else, while cultural activities spring spontaneously from the group whenever the occasion arises. Where religious observance is a daily concern of the men, there is no difficulty about gathering a *minyan* and no rabbi is necessary to lead the services. There is no drinking of liquor (I have yet to see a drunken Jew anywhere in Eretz Yisrael) and no card playing. When they have some time on their hands, the men play chess or engage in discussions. Not that this army is all seriousness. There is plenty of joking and "kibbitzing."

The officer caste system is non-existent in the Haganah. Officers are invested with the authority to command, but there is none of the aura of caste about them. They eat and sleep with their men and "pal" around with them on terms of equality. Haganah is as democratic as any army possibly could be. This is manifested also in the fact that no one is free from doing his share. Bankers, Jewish Agency officials, teachers, business men—all undertake the defense tasks which their abilities call for.

How Trustworthy Are the News Reports?

American Jews should be warned that the news about Eretz Yisrael which they read in their daily papers is frequently from a prejudiced source. Ready proof is available that some of the correspondents are completely unreliable. Some journalists have openly admitted that they submit their despatches to the Arab Higher Executive, before sending them. This is the only way, they claim, that they can retain their Arab press card that entitles them to visit Arab sections. The fact that the Arab Higher Committee, a non-government body, has no right to confer such passes is, of course, no concern to the British.

News gathering amidst armed strife is at best a difficult enterprise. Here in Eretz Yisrael, it is doubly so. Consider the factors involved. There is the poor system of communications made worse by the dangerous roads. Then there is the fact that the Arab dead are seldom brought to the hospitals, making impossible an accurate check of Arab losses. The British censor adds his little contribution. In other words, the American readers are advised to take the "objective" press with a grain of salt, particularly any items which read, "it is officially reported" or "official communiqué," for these stem from the Public Information Office, notorious for its bias and inaccuracy.

The Eretz Yisrael Radio

Amusement in Jerusalem is to be acquired mostly in one's home. The movies are still attended, but fewer people take in the later performances. The Palestine Orchestra confines its concerts to Tel Aviv and Haifa, the trip to Jerusalem being a bit too hazardous for the present. So the greatest comfort aside from one's magazines and books, is the radio.

The first thing that an American notices about the Palestine radio, aside from its three separate language sections, is the complete absence of advertising. (I haven't quite made up my mind whether it's a relief or not. There are some commercials heard over our United States' stations which are drownright amusing.)

The Hebrew section is heard a short time during the morning, afternoon and evening, with long intervals between each

riod of broadcasting. The level of an-uncing, to take the technical phase first, aves much to be desired. Frequent uses and mistakes interrupt the continu-y of the programs, while some announc-s speak too rapidly and enunciate in-ffectively.

Aside from these negative aspects, He-ew programs are a source of much en-rtainment on a high cultural level. There , for example, a good proportion of usic. The Yishuv, as is well known, is music-loving community, and attention paid to this interest in the Hebrew ection of the PBS (Palestine Broadcast-ng System). In addition to the usual epertoire of classical music, there are requent broadcasts of various types of ewish music. The Oriental Jewish music, must admit, is hard to get accustomed o, and more than once I thought I was istening to an Arabic program.

American Jews should be gratified in knowing that American Jewish composers are well represented. (Who said the *golah* has nothing to offer?) Leonard Bernstein, of course, is a popular name and his Jeremiah Symphony and piano pieces have been well received. Reconstruction-ists should be delighted in the broadcast of Chemjo Vinaver's "Friday Night Ser-vice" and the series of folk songs orches-trated by outstanding American compos-ers upon the initiative of Corinne Chochem. Vinaver's work was singled out for special praise by the radio editor of Haaretz. (Readers of *The Reconstruc-tionist* will remember the articles by Vina-ver and Miss Chochem in past issues.)

Much attention is given to the presen-tation of Jewish texts. Every night por-tions of two chapters of the Bible are read, followed by a commentary on some aspect of the contents. The commentaries are scholarly, but one craves every once in a while for interpretations which would relate the Bible to issues of the day.

Prof. Assaf of the Hebrew University gives a popular half-hour lecture in the Talmud every Monday night. This is an effective program, because, like the Bible reading, it can be followed by the listener at home. Prof. Assaf is clear both in his delivery and explanation, thereby con-tributing much to the Yishuv's under-standing of this great text.

In addition to the regular newscasts, there are news commentaries and a digest of the weekly press. Nevertheless, the PBS is an unreliable source of information for the daily news. The reason for this is again the British policy. All news broad-casts are censored by the government, and it is quite common to receive completely distorted pictures of events. I remember one brazen example. The PBS reported that three Arabs were killed in the Negev while plowing their fields. The effect of such a report was, of course, to leave the impression that the Jews had killed in-nocent people in a cowardly attack. But the next day the papers carried the true story. These "innocent" Arabs were at-tempting to cut one of the vital water pipelines. People have learned here to turn to the Haganah broadcasts for the news about the day's incidents. For Ha-ganah is candid. If it has no idea, for ex-ample, of the Arab casualties, it says so.

Amusing for the Americans here is the English lesson conducted by Dr. Schechter I have no idea how effective this lesson is, for it is presented only once a week for fifteen minutes. However, one thing is certain. The Palestinians are learning *English* English and not the American va-riety. Dr. Magnes, himself from the United States, had this same complaint to make at a faculty reception at the opening of the Hebrew University. The instructors in English at the University are all from England, and Dr. Magnes expressed jok-ingly his eagerness to have some Ameri-can influence around.

E L E G Y

(For My Father)

By SILVIA MARGOLIS

How I loved the solemn
Swaying
Of his body
To and fro,
As oft he stood here
Praying,
His heart and soul
Aglow . . .

And the deep, orchestral
Moan
In his praying, soft
And low
Like rhythm resurrected
From
Unutterable woe;
O,
I loved it so . . .

Only now,
Since God recalled him
To Himself
Forevermore,
I remember . . .
Sadly
I remember:
He was Prince
Of Sacred Lore.

The Torah was his
Beloved,
Daily
Filling him anew
With that zeal
Celestial,
Her Holy Will
To do.

No man went
So rapt
And shining
To do the bidding
Of Her Laws;
No man battled
O,
So bravely
For the triumph
Of Her Cause—

For
No one loved
As he
The justness of
Her Sovereignty;
Or knew
That being bound
To Her
Is truly being
Free.

Ah,
The Torah was his
Beloved,
The Stay and Solace
Of his youth;
And to the end—
His Refuge
And Asylum
Of merciful
Abiding
Truth.

And
The Perek,
And
The Psalms
That sweetened so
His days—
Who could recite
As he?
As he
Who walked the earth
Enthralled,
Enkindled by
Their Grace.

There was in his
"Shema Yisroel"
The plaint of all
Our ancient sages;
And in
His melody—
The melancholy of
The Ages.

But when he cried:
"Adonoi Ehod"
I felt
So strangely blessed;
It seemed
The balm of Gilead
Must issue
From his breast.

O, when he cried
"Adonoi Ehod"
His strength was like
The strength
Of ten,
And a light
Enveloped him,
And
Angels sang
Amen!

. . . .

Only now
Since God recalled him
To His ancient Heart
Forevermore,
I remember . . .
Sadly,
I remember:
He was Prince
Of Sacred Lore.

A New Attempt to Discover the Source of Judaism

By IMMANUEL LEWY

THE way of religion is like that of a river. Out of the dark ground suddenly a fresh source springs up. At first descending rapidly over pebbles, it gradually slows down its pace. Fed by tributaries, it flows in a broad bed leisurely to the sea. If you would try to cut off the stream from its source, the river would, in time, dry up.

So it is with religion. The beginnings are hidden in darkness. Then a creative genius sets its course. Slowing down its progress, it broadens and widens, searching its way to the all-absorbing ocean. You cannot comprehend the whole if you are not alive to the connection of its present with its past and future.

What do we know about the source of Judaism?

Take the poetic parts of the Torah: "The scepter shall not depart from Judah" (*Gen.* 49:10), or "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab and destroy the inhabitants of all Philistia" (*Nu.* 24:17). Even a layman will realize that these texts stem from the time of David, written under the fresh impress of his national victories.

Nathan and the Birth of Prophetic Religion

We have a wonderfully fresh record of the great struggles of the time of David. Embedded in our books of *Samuel* there is a story with the atmosphere of a contemporary record. That is the story of the fall of the unstable King Saul and the rise of the nobler King David, who overcomes all external and internal troubles by energy and faith. This old record ends with the praise of the wisdom and justice of the young King Solomon (1 *Kings* 1:3). Seldom has a writer written with such originality of style, with such detachment amidst political factions, and with such honesty and courage. Here, in a period of intrigues, hatred, revenge, bloodshed, revolt, we hear for the first time a historian who breathes the spirit of generosity, magnanimity and inner balance. No mythology, no miracle tales, no angel stories, no heraldry, but a sober record of facts, a deep insight into the human heart, a knowledge of man's greatness and weakness everywhere, on the throne as among the plain people.

The mighty king desires a beautiful woman. He causes her husband to be killed in the war. He marries her. A young fearless man goes to the king. He tells him the story of the greedy rich man and the kind-hearted poor man. and how the rich man takes the only lamb from the poor man's bosom, though "he loved it like a daughter." The king is furious at this rich man. When the prophet tells him that he, the king, acted similarly, the king confesses in genuine repentance and the prophet comforts him with the assurance that God has forgiven his sin.

That is the original text. This act is the birth of the prophetic religion. God is no more on the side of the powerful, but the protector of the powerless. God is not vindictive but merciful. The sin must be eradicated, not the sinner.

Who wrote this story? That Uriah was killed was a military secret. Only David and Jacob knew. Who told it to the writer? Who dared to write such things about his king? That cannot be invented

either. The only answer is that David must have confessed it to Nathan when he heard the story of the poor man. If that is the case, only Nathan himself could have written the story and he told David that he would make it public as a warning.

The story which Nathan told David contains in a nutshell the basic concept of prophetic religion. It is full of sympathy for the suffering creature. We must fearlessly tell the truth, even to the mightiest ruler. Our God is impartial. He does not discriminate against or in favor of any class or nation. In Israel the king is responsible for his acts as everybody else. When David tells Nathan he wants to build a luxurious house to Yahweh, Nathan opposes this wish, telling him that he may not build God a house, but God will build a house for David, if he and his family are loyal and responsible (*ne-eman*) to Him. Here we hear for the first time that the prophet is not interested in the sacrificial cult but in ethical conduct.

Nathan, the Author of the Proto-Pentateuch

If Nathan wrote a history of his time, should he not also have written a history of his people? It is a remarkable fact that there is embedded in the *Pentateuch* an old document which, in distinction from all the other sources, reveals the same spirit of humaneness and tenderness, of unbiased detachment and sympathy for all suffering creatures, an unconcern about priests and the sacrificial cult and a reduction of miracles to natural phenomena. This document uses the name of Yahweh from the beginning of history, and not, as the other writers, only from the time of Moses. Yahweh was invoked already in the times of Enosh, the grandson of Adam, invoked by words, not by sacrifices. Yahweh is to the writer the God of humanity, not of Israel alone. He is the friend of Hebrews and non-Hebrews. He cares even for sinners. He clothes Adam and his wife and protects Cain from his avengers. The beasts and the woman are created as man's fellows.

Abraham prays for the wicked Sodomites. Abimelech and Pharaoh, Philistine and Egyptian, are friendly to Hebrews. Esau and Joseph convert their vindictiveness into magnanimity. All families of the earth shall be blessed through Abraham. His house — that is God's plan — shall establish equity and justice on earth. Israel shall become a priest-folk — that is, a nation without a priest-caste — to Yahweh, the Owner of the whole earth. Moses offers his life vicariously for his sinful people. And Balaam, a Gentile prophet, defies his king and blesses Israel as a peaceful nation, immune to sorcery and magic, and loyal to the God of Truth.

This old document, original in style and lofty in ideas, has been substantially preserved and can be well discerned from other sources. But unfortunately, it has not come to us complete, but altered in some places by priests who still held cruder and narrower views. I assume that Nathan wrote this Proto-Pentateuch for his pupil Solomon, whom he characteristically called Yedidyah, that is, "God is a friend." Then the priests of his time made this book the textbook for training young priests. But the book was not conservative enough. Therefore they restored old legends and put in stories about the foundation of sanctuaries, which Nathan had consciously omitted.

In this censored form, the book was spread in the Northern and Southern kingdoms. In the ninth century BCE there arose two great politico-religious leaders against the invasion of the Tyrian Baal. They were the prophet Elisha in the North and the priest-ruler Jehoiada in the

outh. Each amended this book from is point of view. Elisha liked miracles nd angels, and Jehoiada covenants and gures. Both have quite a different style nd outlook from that of the older docuent. They are nationalistic, authoritarin and fanatic, and favor retaliation. hey did not alter the text but added to when they had something special to say. he critics call the work of the Northern riter E (Elohist) and that of the Southrn P (Priestly writer). The documents re, however, not independent, as some elieve, and the priestly narrator, it can be proved, lived before and not after the literary prophets, as most critics assume.

Samaria fell in 722. The Northern literature was then brought to Jerusalem. A committee under Hezekiah (see *Prov.* 25:1) collected and edited the sacred scriptures of their time. They combined E and P. They were very conservative. They left the contradictions as they were without harmonizing them. We must be thankful to them for that. For their conservatism enables us to discern the different tributaries which have fed the stream of the Torah.

Book Notes

THE CONTROL OF CARTELS

I. G. FARBEN, by Richard Sasuly. Boni and Gaer, Inc. New York, 1947. 312 *Pages.* $3.00.

AS these lines are written twenty-three men, leading officials of I. G. Farben, are on trial before a United States military tribunal in Nuremberg. Friedrich Flick and Albert Speer, two of the men who appear in Richard Sasuly's documented history of the rise and growth of "I.G.," have already been convicted. Sasuly's study, however, is not a story of men. It is the story of a monstrous machine — a machine whose industrial origin begins in 1904 with the merger of two German chemical companies. In forty years the cunning claws of I. G. Farben had reached over half the face of the globe. Its cartel control had gone beyond chemical products to basic elements, essential minerals and vital chemical processes. It owned mines for coal, magnesite, gypsum and salt. It financed through its own banks and worked through its own patent and research organizations. It ruled over three hundred German firms and it exercised control over five hundred business firms in foreign countries. It accounted for three-fourths of the world synthetic nitrate production. It perfected and controlled the basic patents for the manufacture of synthetic rubber and, by its patent arrangement with Standard Oil of New Jersey, it prevented Standard Oil in the early war years from manufacturing synthetic rubber for the United States, and throughout the war years, "I.G." served Hitler as the great industrial arm of his war machine.

Richard Sasuly served after the war in Germany as head of Intelligence for the American section of the Allied Control Council and was involved in the preparation of the case against the "I.G." directors in Nuremberg. Sasuly knows and reveals all the intricate and complex facts of "I.G.'s" gargantuan operation. He compiles and marshals these facts into a body of overpowering indictment. "Destroy this monstrous combine of German war-making potential," Sasuly urges, or it

will rise again to threaten world peace within our generation. This, in brief, is Sasuly's solution.

Destruction seems like the definitive solution until we ask a simple question. Suppose "I.G." is destroyed. Suppose its international links and its international controls are broken up into a hundred units, what is to prevent another "I.G." from rising to a position of threatening industrial power two or ten years from today? Edward S. Mason, professor of Economics at Harvard, an astute student of world cartels, in a study prepared for the Committee for Economic Development, estimated that between 1929 and 1937 forty-two percent of world trade was cartelized or influenced by loosely-knit industrial associations. The problem of cartels, Mason points out, can be solved only by inter-governmental discussion and agreement. The issue is not whether to allow or forbid international cartel arrangements. The industrial trend of the past forty years toward international cartels cannot be stopped or destroyed. The issue, says Mason, is a choice between authorizing cartel arrangements under some type of individual government supervision or adopting an inter-governmental policy of controlling and limiting cartel arrangements.

In "Controlling World Trade," published in 1946, Mason proposes an agreement among governments to apply a drastic set of prohibitions to participation by their nationals in any international arrangements which act to restrict output, divide markets, fix prices or in any way restrict trade. He proposes an international agreement for the exchange of information among governments on the scope and character of patents and process arrangements in which their nationals participate. The weakness of this program rests, of course, in the enforcement of its provisions by member countries against their own nationals and in the incapacity of governments to cooperate in international trade controls.

The probabilities and possibilities for international cooperation were revealed recently in the meetings of the International Trade Organization which met in Geneva and later in Havana during the past few months and which resulted in a number of international trade agreements. It is true that Russia and its satellite countries did not participate in these agreements, but twenty-three member nations did affix their signatures to trade pacts, and, together with thirty-five others they are now meeting in the formulation of a charter for international trade.

The problem of international cartels is a significant factor in world peace, and the activities of any German domestic or international cartel must become the subject of our concern and control, but so must the activities of all domestic and international cartels — wherever they may be. The highest assurance of world peace still rests in world cooperation.

LEOPOLD J. SNEIDER

BOOKS RECEIVED

IVRI ANOKI (I Am a Hebrew), by Daniel Persky, contains a number of the philological and literary essays of the author classified under three heads: *Sefatenu* (Our Language), *Sifrutenu* (Our Literature), and *Tarbutenu* (Our Culture). With Index, 313 pp. Published by the author, 243 East 14th Street, New York, 1948. $2.00.

ESSAYS IN JEWISH BIOGRAPHY, by Alexander Marx. Contains essays on Rab Saadia Gaon, Rabbenu Gershom, Rashi, Maimonides, Moritz Steinschneider, David Hoffman, Mayer Sulzberger, Solomon Schechter, Joseph Jacobs, Henry Malter, Max Leopold Margolis, and Israel Friedlander. With Preface and Bibliography, x + 298 pp. The Jewish Publication Society, Philadelphia, 1947. $3.00.

PICTORIAL REVIEW, VAAD HATZALA, GERMANY. Consists entirely of photographs and photostatic copies of documents and newspaper clippings. 260 pp. Vaad Hatzala, Germany, 1948.

Random Thoughts

The kind of religion that was adequate in the past is about as adequate for our spiritual needs as the little red schoolhouse is for our intellectual needs.

* * *

Robert M. Hutchins, the President of Chicago University, is doing all he can to make his institution the American university of discourse.

* * *

Having, as Hutchins has, great faith in logic as a college discipline, he should give us a better sample of logic than the following:

"The soundness of our moral conclusions," he says, in his plea for a training in metaphysics, "depends on whether we are good metaphysicians or bad ones."

After referring to Mill's Essay on Liberty as having originated in a mistaken idea of free-will, he goes on to say, "And Aristotle's defense of natural slavery results from his failure to remember his own metaphysics when it came to drawing moral conclusions."

If Aristotle can fail to remember his own metaphysics, why may not the average person forget it, when it comes to drawing moral conclusions?

The truth is that our basic moral ideas are not conclusions but assumptions, beliefs, faiths.

Nor does their soundness depend on the kind of metaphysics we hold.

It would be far more correct to say that the soundness of our metaphysics depends on the kind of moral ideas we hold.

* * *

The doctrine of "Catholic Israel" is based on the recognition that change is inevitable and on the fear of taking a hand in it.

It is a form of faith in the unconscious wisdom of the species and of dread of the conscious intelligence of the individual.

* * *

When your train moves at a different speed from that of the one on the adjoining track, you are under the illusion that your train is moving in the opposite direction.

So long as Conservative Judaism is merely moving more slowly in the same direction as classical Reform, or faster in the same direction as Neo-Orthodoxy, it gives the illusion of moving in the opposite direction of either.

* * *

To live as a Jew in the diaspora is like trying to walk up on a down-moving escalator. It is not easy, but with a little practice it can be done.

* * *

Those who maintain that it is impossible for Jewish life to flourish anywhere but on its own soil in Eretz Yisrael should be reminded that agronomists are inventing ways of raising crops in troughs.

* * *

Among his numerous illustrations of the golden mean as the ideal state, Aristotle overlooked the most important one—that between the extremes of poverty and of wealth.

The Jewish sage in the book of Proverbs did think of that ideal state. He prayed that he be neither poor nor rich. He did not want riches lest he deny God, nor poverty, lest he steal and swear falsely.

But he too forgot to pray for society as a whole that it be spared the extremes of poverty and wealth.

* * *

One of the unintended effects of universal military training is an increase in

the number of those who learn the art of soldiering.

* * *

It is too bad that many a good cause has to waste on fireworks display the powder that it needs in battle.

* * *

A moral or spiritual idea is like a gasoline tank. It has to be constantly refilled with definition.

Any idea of God or man or social justice, if it is to function, has to be in a perpetual state of redefinition.

* * *

To want to know where the self ends and God begins is like wanting to know where the musician ends and the music begins.

* * *

There is a vacuum in Jewish theological thinking of our day.

No wonder that much of the atmosphere generated by some of the prominent Christian theologians is rushing in to fill that vacuum.

Otto, Barth, Niebuhr and Maritain have a strange fascination for our Jewish seekers of the absolute truth.

Calvin is displacing Maimonides, and Kierkegaard is eclipsing Cordovero.

Instead of the Jewish doctrine of man's ability to transform himself and the world by dint of his freedom of will, our Jewish seekers are captivated by the Protestant teaching: Whom God would save He first makes fit.

On second thought, that teaching is merely the obverse of the good old pagan doctrine: Whom the gods would destroy, they first make mad.

In either version, it is a reversion to the blind fatalism which underlay all nature religions until countered by the religion of Israel.

Would it not be wiser to evolve a Jewish theology which places upon man full responsibility for the kind of world we are to live in?

* * *

The Christians still hold us Jews responsible for the crucifixion of Jesus, and call us "Christ killers."

That kind of thinking is a hangover from an ancient and seemingly incorrigible habit of mind—that of holding an entire people forever responsible for some presumable misdeed of its ancestors.

Even our own tradition is not altogether free from that kind of thinking.

Nahmanides, the great Jewish scholar and mystic of Mohammedan Spain, ascribed the sufferings of our people at the hands of the Moslems to Abraham's and Sarah's ill-treatment of Hagar, the mother of Ishmael, who was assumed to be the ancestor of the Arabs.

* * *

If our Government were not afraid of democracy, it would not have to be afraid of Communism.

* * *

The essence of wisdom is to accept one's limitations and to make the most of one's potentialities.

* * *

When Talleyrand said that words were meant to conceal ideas, he did not reckon with the oceans of words uttered by people without any ideas.

When P. T. Barnum said a fool was born every minute, he did not realize that most fools are made and not born.

When Vanderbilt said "the public be damned," he avowed openly what those who say "the public be pleased" feel like saying.

* * *

The only person a Communist hates more than a captialist is a Communist who disagrees with him.

The same is true of a capitalist or any other "ist."

M. M. K.

Correspondence

ommends Caution in Calling Women to the Reading of the Torah

:

n a letter which appeared in *The Recon-ctionist* of January 23, 1948, Mr. Marvin launches a vigorous onslaught on a recent per by this writer, "Simhat Torah — A umph of the Democratic Spirit." The t of the attack might have been tempered, h no corresponding loss of light, had Mr. stopped to consider the contents and pur-se of the article. Our paper did not seek present all-embracing proposals for recon-ucting the legal status of women in Jewish igious life. Its more modest aim was to ncidate the stages of evolution in the Simhat rah festival on the basis of Rabbinic sources, d to clarify the democratic impetus behind is development. Beyond the details of the cture, the article sought to reveal unsuspected pacities for growth in traditional Judaism the post-Talmudic period, when the tempo development which had characterized the iblical and Talmudic epochs was, generally eaking, reduced.

It was as an addendum that the article de-cribed the new ritual of *vekhol hanashim*, ointing out specifically that "the custom may ppear to be somewhat less than revolutionary. ut that is precisely its chief virtue—it can e introduced into traditional congregations, n which alone the spirit of Simhat Torah till lives, because it follows the pattern of rowth and development characteristic of his-orical Judaism."

However, the larger question of the position f women in Jewish law deserves to be dis-ussed on its own merits. Mr. Fox and I are ot apart on the goal—the full equality of women. We differ sharply, however, on (a) the valuation of the present status of women in Judaism and (b) on the means to be employed for achieving the goal.

With regard to the first point, one cannot arrive at a fair estimate of the position of women in Jewish religious life by noting merely their legal status. Law generally lags behind life and the position of women in traditional Judaism was always considerably higher in fact than in legal theory. As all observers have noted, American women occupy a far more important role in contemporary life than their legal position would seem to indicate.

In view of Mr. Fox's sweeping statement that the proposed innovation is "nothing short of insult" and is "designed to prolong" the prevailing attitude of traditional Judaism, which he describes, with more violence than truth, as placing women in "the degrading category which includes . . . the physically, mentally and legally incompetent," it is important to recall this truth that women occupy positions of honor and importance in Judaism which compare favorably with their status in any other civilization, as is obvious to anyone familiar with Jewish life.

Obviously, women still labor under disabilities in Jewish law as well as everywhere else. These are not "insults" or "degrading categories" but vestiges of an older era, which may be overcome either gradually, or by more drastic methods. I prefer the former as being more effective and less destructive, being *arukhah uketzarah*, "superficially longer but actually shorter." Mr. Fox prefers the latter. But why do radicals always reserve their strongest attacks not for the reactionaries, but for the liberals?

Before we follow Mr. Fox's advice to "take the bull by the horns," and forthwith institute complete equality for women in the synagogue we might recall the fact that this demand is not new. Actually it was put into practice by classical Reform. As the first movement to "modernize" Judaism, Reform has many achievements to its credit. Not the least of its virtues consists of the mistakes it has made, for which it has paid heavy penalties. These were perhaps unavoidable for pioneers, but for us, who came after, to repeat these errors would be unforgivable. Thus Reform Judaism admitted women to the number required for the *minyan*. This has not, to use Mr. Fox's phrase, "revived the seriously ailing Jewish spirit." The practical effect seems to be that the vast preponderance of worshipers in those Reform congregations which still continue Sabbath Morning Services are women. On the other hand, traditional congregations in communities of comparable size manage to get a quorum of men for services, with no reduction in feminine attendance.

Only recently the bulletin of one of the leading Reform congregations in the United States, headed by a dynamic, nationally known rabbi, came to my attention. There was no adult Sabbath morning service announced, and the Friday Evening Service was announced as lasting from 8 to 9:15 P.M.! Comment is superfluous.

Disconcerting as the fact may be, life does not adhere to the demands of abstract reason, but follows the inner laws of its being. In social development, history means more than logic. To imagine that the immediate scrapping of long-standing traditional practices would save Juadism, was a possible view in 1848. To maintain this idea in 1948 is incredibly naive.

It would be very easy to call for the complete "equality of women" in the Conservative Synagogue. Unlike the introduction of mixed pews, which stimulated family attendance, how-

ever, such an innnovation would probably leave the synagogue without worshipers. The true leader must go before his people, but not be so far out in front as to lose his followers.

Our modest suggestion, upon which Mr. Fox pours all his scorn, is a case in point. To my knowledge only two congregations have thus far adopted it, one being the Society for the Advancement of Judaism, where I am told, that Mr. Fox notwithstanding, "dignified women" did not "refuse to accept such a status." Perhaps the number of congregations introducing the rite will grow, and we certainly hope so. That was our purpose in writing the paper. Yet thus far, there is precious little evidence that the step does not go far enough. Quite the contrary. In the last issue of the *Young Israel Viewpoint,* a paragraph from *The Reconstructionist* describing the practice is reprinted as an exhibit of a phenomenon *horrible dictu,* though, it should be gratefully added, wi the invective customarily reserved for enemies of the faith.

Incidentally, Young Israel synagogues not shown themselves inferior to Reform Conservative synagogues in attracting y women to services. This fact does not ju us in refusing to utilize the evolving char of Jewish tradition to meet the problems attitudes of the contemporary world. Bu does seem to validate the principle laid d in our paper: "Everywhere the enrichm and reinterpretation of Jewish rites and p tices will prove most rewarding and en ing when the process follows the lines of velopment already marked out in Jewish tr tion."

Better to make progress slowly than throw the baby out with the bath.

ROBERT GO

REALITIES AND VALUES

(*Continued from Page* 8)

THE PROBLEM OF DEVELOPING wholesome community interrelations is receiving more attention in our day than it has ever received before. But the attempts at finding a solution too often follow a hit-or-miss method. Where a scientific survey of group relations in a community has been made, the report of the survey is too often filed away without any action being taken.

The American Jewish Congress Committee on Community Interrelations (C.C.I.) has, however, developed a new technique which promises much better results. The first experiment with that technique was made in 1947 in a northeastern city of 40,000 inhabitants.

The experiment took the form of a "self-survey" of the community conducted by a local sponsoring group which included business, labor, fraternal, church, veterans and minority organizations, with the technical assistance of the C.C.I. The Sponsoring Committee recruited and directed 73 resident volunteers who collected the data. The basic achievemnts of the survey may be summed up as follows:

(1) By involving a large cross-section of the community in finding facts about discrimination, it created wide recognition of the problem and readiness to p ticipate in seeking a solution.

(2) It provided an inexpensive meth of fact-finding and planning, with a mi mum of technical assistants. The empl ment of local volunteers, moreover, ma the results more acceptable to the lo community.

(3) In analyzing the project, the C.C developed "indices of discriminatio based on criteria of employment, housi and public facilities and services, whi present the survey data in simple figur easily assimilated by laymen.

(4) Most significant of all—the coop erating community groups set up a conti uing committee to determine a progra of community action.

▼

AN INTERESTED READER HA brought to our attention the followin notice, which he culled from a synagogu center publication:

BAGELS AND LOX
will be discontinued as a Sunday mornin Breakfast item.
COFFEE AND DOUGHNUTS
will be served instead.

His comment reads: "The assimilation ist influence at work."